The

Missionary Intelligencer.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

FILIPINO.

JAPANESE.

CHINESE.

JAPANESE.

AFRICAN.

CUBAN.

HINDU.

CHINA AND AMERICA.

CHILDREN OF OUR MISSION FIELDS.

FINANCIAL EXHIBIT FOR SIX MONTHS.

The receipts for Foreign Missions from October 1, 1908, to March 31, 1909, were as follows:

	1908	1909	Gain
Contributions from Churches	1872	1818	*54
Contributions from Sunday-schools	123	155	32
Contributions from C. E. Societies	694	810	116
Individual Contributions	347	481	134
Amounts	$60,602 72	$81,351 34	$20,748 62

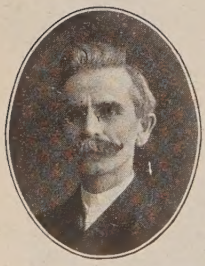
Comparing the receipts from different sources shows the following:

	1908	1909	Gain
Churches	42,367 32	$48,390 30	$6,022 98
Sunday-schools	1,194 54	1,416 29	221 75
Christian Endeavor	5,293 95	5,630 34	336 39
Individual Offerings	5,081 60	10,197 63	5,116 03
Miscellaneous	812 81	1,874 78	1,061 97
Annuities	3,450 50	13,520 00	10,069 50
Bequests	2,402 00	322 00	*2,080 00

* Loss.

Gain in regular receipts, $12,759.12; gain in annuities, $10,069.50; loss in bequests, $2,080. This is an encouraging showing, but we must do better if we reach $400,000 by September 30th. Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.



H. C. Kendrick, minister of the church at Georgetown, Ky., which now supports a missionary on the foreign field. This church is enjoying great prosperity.

Now for the greatest Children's Day our people have ever seen!

During March the churches as churches gave $41,705 for Foreign Missions.

Nearly every missionary we have on the foreign field received his first missionary interest from Children's Day in the Sunday-school.

Children's Day is the most popular day of the whole calendar. More people attend this service than any other during the entire year.

The total receipts of the Foreign Society from October 1, 1908, to April 7th, amounted to $93,814, a gain over the corresponding time last year of $23,710.

Almost fifty churches have raised double their apportionment or more in the March Offering for Foreign Missions. Some have raised five or six times as much.

Secretary F. M. Rains will dedicate new churches during May as follows: Winchester, Ky., May 2d; Hannibal, Mo., 9th; Lincoln, Neb., 16th; South Omaha, Neb., 23d; London, Ky., 30th.

Please send in your church offering at once. It will help us very much indeed if you can comply with this earnest request. Let us see to it that we are prompt in the Lord's business.

Do you want to have a real centennial celebration in your own church this year? Then send for the exercise, "The Centennial Call," and observe Children's Day for Foreign Missions.

M. D. Adams tells of a Hindu boy who came to him from the jungles. On asking this young son of India what a sinner was, he answered, "A sinner, sir, is a man who eats roast beef."

Already twenty-three new Living-links have been enrolled, and we are expecting a number more before the close of the year. Let us keep up the campaign until this class of churches is numbered in hundreds.

Take time by the forelock and order your Children's Day supplies for the Sunday-school at once. They are all ready for you. Time is precious now, and the first Sunday in June will be stepping on your heels if you do n't look out.

$100,000 from the Sunday-schools this year is what we want to report at Pittsburg. The schools gave $75,000 last year, with many factories closed and hard times on hand. A gain of $25,000 is not too much to expect this year.

The church at Bethany, Neb., will dedicate its great new house of worship September 12th. In spite of the building enterprise they increase their March offering this year. This is a Living-link church. H. O. Pritchard is the up-to-date pastor.

The missionaries in the Philippine Islands report 800 baptisms during the past year. This is more than we have had in many States in this country with many times the number of workers and with church buildings and all the facilities of aggressive work.

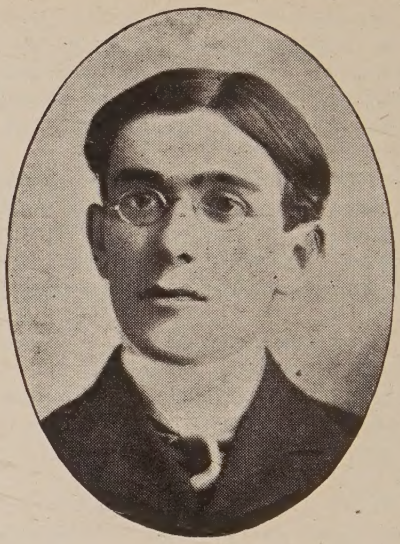
The Mississippi Avenue Church, Memphis, Tenn., has just dedicated a $40,000 property. This church takes every missionary offering right on time. It is a great missionary church and will soon be in the Living-link rank. Louis D. Riddell is the minister. He stands with his face to the East.

During the first seven days of April the receipts of the Foreign Society amounted to $12,463, a gain over the corresponding time, 1908, of $2,962. The churches as churches gave $10,336, a gain of $2,826. There was also a gain of seventeen contributing churches during the week.

A. McLean has just written a booklet of twenty-four pages, setting forth the history of the Foreign Society from its founding until the present time. This is a valuable booklet and filled with information concerning the work of the Society. Single copies sent free on application.

The latest issue of "Christian Men" has a well-written sketch of E. L. Powell. It tells of his life and work. The sketch shows that his ambition is not to lay up a great store of this world's goods, but to achieve something worth while as a preacher of the gospel. Like the previous issue, this one is readable from cover to cover. P. C. MacFarlane is a born editor.

Henry W. Hunter, Paris, Mo.,
who is raising the salary of a missionary on the foreign field in the churches of Monroe County, outside of Paris, which is supporting Mrs. Mendenhall in China. He is wide awake.



J. C. Todd, Pastor
of church at Bloomington, Ind., which now supports Mrs. Alexander Paul, Wuhu, China.

J. R. Perkins, Pastor, Fresno, Calif.
This church has also recently entered the Living-link rank in the Foreign Society.

F. M. Rogers,
minister of the church at Long Beach, Calif., which has recently become a Living-link in the Foreign Society.

Many Sunday-schools will use the supplementary Children's Day exercise this year in connection with the "Centennial Call." This supplementary exercise is one in which an idol which is built on the stage is pulled over in view of the audience. It is very striking, and the children will never forget their participation in it.

We hope there will be 50,000 people at our Pittsburg Centennial Convention next fall. That will be a great crowd, but more than one million people will witness the Children's Day exercise, "The Centennial Call," the first Sunday in June. If you can't go to Pittsburg, have a centennial celebration any way. Wake up the neighbors!

March 31st was a record breaker in the office of the Foreign Society. The receipts from the churches as churches were larger than on any other one day in the history of the Society. They amounted to $7,089. This is more than one-half of the total receipts of the year 1881, and the largest check was only $500. The total number of churches sending offerings that day was 255.

Dr. R. J. Dye spent Sunday, March 21st, with the Central Church, Wichita, Kansas. E. W. Allen is the minister. The offerings of the day amounted to $3,200. Of this amount, a member of the Presbyterian Church gave $1,000 cash. I. W. Gill, president of our National Sunday-school Association, gave another $1,000. These two gifts go toward the new steamer "Oregon," on the Upper Congo. Other gifts of the day amounted to $1,200. That is a great church.

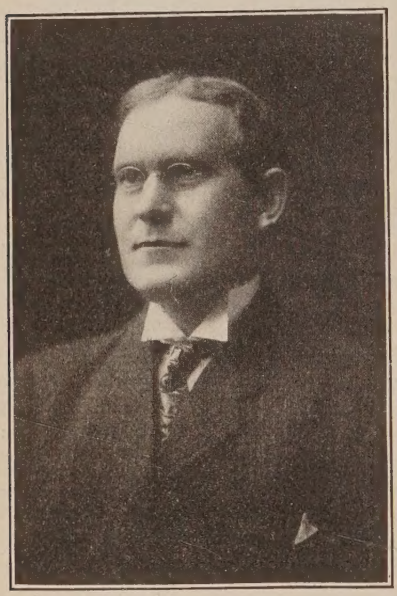
The Christian Endeavor Society and friends at Ionia, Mich., gave Dr. Royal J. Dye and wife a farewell reception the evening of April 6th. This is their old home church. Eureka, Ill., will be their permanent home now, where Mrs. Dye will remain with the children during the absence of Dr. Dye, who soon returns to Bolenge, Africa. These heroic spirits deserve the prayers and cordial support of all the churches in their unselfish devotion to the work on the Congo.

The men in China have been accustomed to say, when any one urged the education of their daughters: "That's like putting a gold chain on the neck of another man's puppy dog. When the dog grows up you have lost both the chain and the dog." But there is a great change in China to-day. Fathers come to the mission schools and urge the missionaries to take their daughters and give them a Christian education. Wherever the Gospel goes womankind is exalted and blessed.

M. D. Adams has been in India twenty-five years. He is so accustomed to speak Hindi that English bothers him a little. He deprecates our American slang. But he lost his dignity one day in the Rallies. He was describing how something went to smash in India. He struggled for a word, and then in desperation said, "It went **put.**" Ever afterward the Hindi word "put" was the expression of his companions when anything went wrong.

This is the time of the year to plan to attend one of the summer conferences of the Young People's Missionary Movement. The places and dates are as follows: Whitby, Ont., July 2d to 9th; Asheville, N. C., July 2d to 11th; Lake Geneva, Wis., July 2d to 11th; Silver Bay, N. Y., July 23d to August 1st. The preachers and Endeavor leaders and those interested in mission study could plan no more pleasant and inspirational a vacation than ten days spent at one of these

places. Write the Foreign Society for full particulars.



Dr. P. T. Kilgour, of Cincinnati, O., one of Cincinnati's leading physicians, a member of the Christian Church, and medical examiner for the Foreign Society. All missionary candidates pass through his hands and must stand a severe physical examination. He does his work without remuneration. He loves the cause of missions.

We published what purported to be a list of the ten churches that gave the most for Foreign Missions for the year ending September 30, 1908, including gifts from the Sunday-school. In that list we failed to mention Pomona, Calif. The combined offering of the church and Sunday-school and Endeavor Society reached the splendid sum of $878.56. This great church keeps up its Living-link record this year notwithstanding that they are putting up a $50,000 church building. M. D. Clubb is the minister.

George C. Ritchey, Newberg, Ore., speaking of the new boat for the Congo, says: "I feel almost confident that I will be able to report $10,000 at the Turner Convention, June 24th, and hope to be able to report $15,000 at the Pittsburg Convention." The Oregon brethren, it will be remembered, are raising the money to build a boat on the Upper Congo to be known as the "Oregon." They may be counted upon to do their best, and it is now almost certain that the new "Oregon" will be floating on the Congo within a reasonable length of time.

Get in line! Monterey, Mexico, Sunday-school sends for Children's Day supplies; Australia ordered 1,000 copies of the exercise a month ago; Matanzas, Cuba, will observe Children's Day; Akita, Japan, always does; our Sunday-schools in Jamaica keep the day; we have already heard from England; Canada is preparing for the day, and Bolenge, Africa, will hold the children's festival. Ho! Ye sleepy Sunday-schools in America that have not yet ordered Children's Day supplies! Wake up! Don't let the ends of the earth lead our Lord's Sunday-school army! Get in line!

Mr. Roosevelt's hunting trip in East Africa will have rare interest in connection with the reading of "Uganda's White Man of Work." One of the finest books published for boys and girls. The heroic story of Mackay, of Uganda, who traveled, toiled and died in British East Africa. His journeys were made through the same country where our ex-president will hunt. This book tells of the people, the animals, and the natural conditions of that land. The life of a great missionary in an interesting land. A book the boys and girls can not lay down until finished. The Foreign Society will send this for 50 cents, postpaid. Beautifully bound and illustrated.

A great Laymen's Missionary Movement convention was recently held in Des Moines, Iowa. One thousand men were accommodated at the opening banquet. Fifteen different religious bodies were represented. Deep interest and enthusiasm prevailed throughout the convention. These men went away determined that the men of Iowa would give far more than ever before for foreign missions. An average of five cents per church member per week was recommended by the convention at Des Moines to be given even by the poorer congregations, while an average of at least ten cents per week was urged upon the congregations generally.

During the Rally campaign this winter, H. P. Shaw, of China, ran across a member of one of our churches in Indiana who declared that he would not give twenty-five cents for any convert made in heathen lands. Mr. Shaw could not forego the temptation of asking how many people he had led to Christ in the homeland, and then telling the story of our Grandmother Li, at Shanghai, who has led three hundred native Chinese women into the Christian life. Quite a gulf between that dear old woman, redeemed from her idolatry, and the nominal Christian in America who sneers at the missionary enterprise, is n't there?

Natural law always operates along the line of least resistance. We are wise many times in following this suggestion of nature in spiritual education. When a stream desires to reach the ocean it does not burrow through a solid mountain but follows the more tractable valley. When the Disciples of Christ began their missionary work the leaders did not confine themselves to battering down the adult indifference and opposition, but started Children's Day. It was a happy venture. Missionary interest in the Sunday-school, starting as a tiny rivulet in 1882, has grown into a mighty stream, which has encouraged and refreshed our whole religious life.

John H. Booth,

Minister of the church at Centerville, Ill. This church is a Living-link in the Foreign Society and supports Mrs. R. D. McCoy, Tokyo, Japan.

A certain Belgian gentleman who holds a high position in one of the trading companies, after a recent visit to Bolenge, said: "When I first came in contact with your missionaries and evangelists about a year ago, I was opposed to your work; I thought that all missionaries did was to convince the people that they were ill treated by both State and companies, and to induce them not to work for either. Now I have seen what your work really is. I have seen the educational work, the industrial training, and the kind of people you turn out. You are doing more for civilization than any other agency in Congo Free State, and you may count me as a loyal sympathizer."

Photo by Young People's Missionary Movement.

Mrs. Tseng Lai-sun, pupil of the first Chinese Girls' Mission School.

While on furlough, E. M. Gordon published a book entitled "Indian Folk Tales," being sidelights on village life in Bilaspur. The author lived in that part of India for sixteen years. He spoke the language like a native, and lived close to the people. The subjects treated are these: The country and people; Objects of worship and festivals; Agriculture; Curious remedies; Births and marriages; Death, burial, and the hereafter; Folk-tales and proverbs; Snake lore, relics and fossils; Miscellaneous items; The new religion. The field covered is one that has never been covered before. The Society has seventy-five copies for sale. The price is 80 cents a copy, postpaid.

The church at Warren, Ohio, has organized what is called a "Legion of the Cross." This is an organization to promote systematic weekly giving to missions. Its members make a yearly pledge for weekly contributions to the missionary causes. Many of our churches are introducing systematic giving to missions in this way. It is to be commended. The following is the pledge of the "Legion of the Cross:"

> I desire to become a permanent member of the Legion of the Cross. I subscribe the sum of $.....cents per week for the missionary enterprises of our church. This subscription is to continue from year to year until I notify the Financial Secretary to the contrary.
>
> Name.....
>
> No. of Box.....

The churches in Canada contemplate an increase of offerings for missions to about threefold the amount that was contributed before the Laymen's Missionary Movement was inaugurated. In the case of Foreign Missions, more than a fourfold aggregate is accepted as the necessary basis. Reports from all parts of the Dominion prove that such an increase is entirely practicable. Hundreds of individual churches have doubled, trebled, or quadrupled their missionary offerings during the past year. The city of Toronto, which undertook to increase its offerings to missions from $142,000 to $500,000 a year, has $400,000 in sight for this year, and fully expects to reach the half million mark by next year. The mission boards of Canada have already received about $500,000 in excess of the amount received last year. At the recent Congress in Toronto it was decided to undertake to raise $1,300,000 for Home Missions and $3,200,000 for Foreign Missions. The churches in Canada have an aggregate membership of about 900,000. The Southern Presbyterian churches gave $89,000 more last year for Foreign Missions than they did the year before.

EDITORIAL.

MAKING PROGRESS.

The churches are making encouraging progress in their offering for Foreign Missions. There has been unusual interest and enthusiasm in the March offering. More churches are giving since the March offering than at any corresponding time. The offerings range higher than in former years. About fifty churches have doubled their apportionment or given more. Some have given five and six times the amount.

Already twenty-three new Living-link churches have been enrolled, and this is not all. Others are working to that end, and a number more will no doubt reach their ideal before the missionary year closes, September 30th. There has been gain from every source of income except bequests. This all-around gain is unusual and is especially encouraging.

The total gain from October 1, 1908, to April 7th amounts to $23,710. The churches as churches have given $58,726, a gain of $8,848. It now seems probable the churches will make the largest gain this year in our history. Why should it not be so?

We are hoping many friends will join us in an earnest effort to enlist every church with the largest possible offering. Many are helping us in their respective counties to enlist new churches. Every church should be enrolled before the Centennial Convention at Pittsburg next October. This for the following reasons:

1. A great work is being done. For example, there have been 800 baptisms in the Philippine Islands during the past year. Two new stations have been planted in Africa.

2. It is idle for our people to claim to be a New Testament church if they neglect or ignore the missionary enterprise.

3. To help this cause is to strengthen the local work at home. Hundreds of examples might be given. The great and growing churches among us are those aflame with missionary zeal.

4. We are making history now. What your church does this year will be remembered by your children.

5. If your church has ever put its hands to the missionary plow, it should not look back this Centennial year.

6. Our people are expecting mighty things at Pittsburg. The world is expecting much of us. A worthy report insures a good convention.

7. The churches that are helping want the co-operation of every other church.

8. More churches are giving than ever before, and your church should help to swell the growing interest.

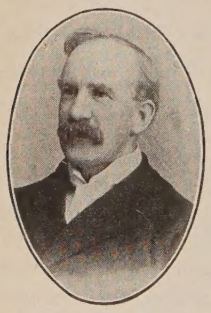
9. The growth of Christianity in modern times ought to nerve us to do more. It is said the Christian population of the globe has increased 104,655,500 in the past twenty-three years, or more than 4,500,000 annually.

10. The missionaries on the field expect all the churches to stand by them in the time of their need. And the native churches look to their American brethren to aid them in their struggle for a firmer faith and a larger life.

We trust the churches will make haste to forward their gifts to the office of the Foreign Society.

JAMES WARE.

This faithful missionary of the Foreign Society is supported by the church at Danville, Ky. His field of work is Shanghai, China. Mr. Ware is an Englishman. November 17, 1880, he reached China as a representative of the American Bible Society. At this time he was a devoted member of the English Baptist Church. However, he had already reached the position of our people in a study of the Scriptures, and in 1890, under the influence of E. T. Williams of the Foreign Society, he united with our people. It was in July of that year he baptized his first Chinese convert at Seward Road, Shanghai, whose name was Zi Zing Yen. Our first work in the great city of Shanghai, the New York of China, was done by Mr. Ware. This was in 1890.



The Foreign Society was the first Protestant body to work on the island of Tsungming. Mr. Ware was the missionary. This island is sixty miles long and about fifteen miles wide, and has a population of 1,200,000. The Catholics had been doing work on this island for 150 years.

Mr. Ware has also done valuable pioneer work at Tung Chow, which for some time was an out-station. Three years ago this important city of 100,000 became a resident station. John Johnson, now the missionary, will, it is hoped, soon be reinforced by another mission family.

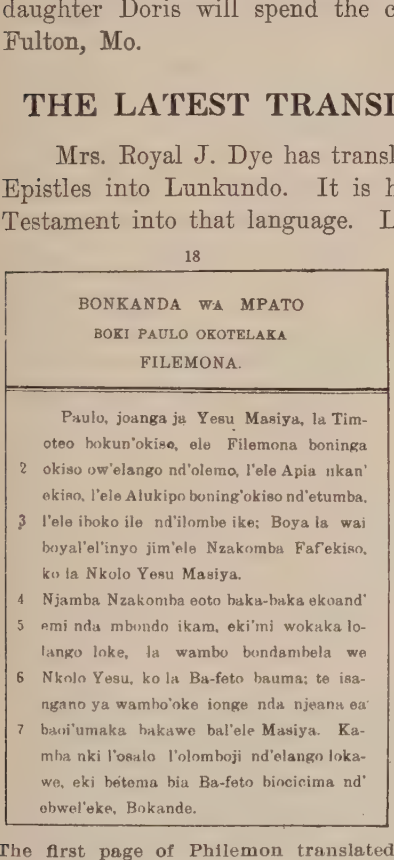
For twelve years Mr. Ware has worked on the Shanghai Bible Trans-

lation and Revision Committee, and October last the work was completed and the first Shanghai Dialect Bible produced.

Mr. Ware is now in America on a brief visit. Mrs. Ware has been spending some time in Columbia, Mo., where the children have been attending school. The family soon returns to China, excepting the oldest son, who continues his studies in the University of Missouri, and the daughter Doris will spend the coming year in William Woods College, Fulton, Mo.

THE LATEST TRANSLATION OF THE GOSPELS.

Mrs. Royal J. Dye has translated the four Gospels and several of the Epistles into Lunkundo. It is her purpose to translate the entire New Testament into that language. Lunkundo is the language of that section of Africa in which we are at work. There are ten millions of people within reach of our present stations.



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BONKANDA WA MPATO
BOKI PAULO OKOTELAKA
FILEMONA.

Paulo, joanga ja Yesu Masiya, la Timoteo bokun'okiso, ele Filemona boninga
2 okiso ow'elango nd'olemo, l'ele Apia nkan' ekiso, l'ele Alukipo boning'okiso nd'etumba,
3 l'ele iboko ile nd'ilombe ike; Boya la wai boyal'el'inyo jim'ele Nzakomba Faf'ekiso, ko la Nkolo Yesu Masiya.
4 Njamba Nzakomba eoto baka-baka ekoand'
5 emi nda mbondo ikam, eki'mi wokaka lolango loke, la wambo bondambela we
6 Nkolo Yesu, ko la Ba-feto bauma; te isangano ya wambo'oke ionge nda njeana ea
7 baoi'umaka bakawe bal'ele Masiya. Kamba nki l'osalo l'olomboji nd'elango lokawe, eki bétema bia Ba-feto biocicima nd' obwel'eke, Bokande.

The first page of Philemon translated into the Lokundu tongue by Mrs. Royal J. Dye.

The translation of the New Testament into any language is a monumental task. It took a large group of the foremost scholars in England and America eleven years to *revise* the English New Testament. The so-called Authorized Version was the most perfect translation ever made. The revisers had helps of every kind. They had lexicons and grammars and commentaries. Mrs. Dye worked alone, save for the assistance of Mark Njoji, the native evangelist who came home with the Dyes on their furlough. She had no lexicon or grammar. She worked in a language that had no words to express spiritual ideas. She had to coin new words or to take old words and cleanse them and fill them with new meaning.

The translation of the Gospels into Lunkundo is the greatest event thus far in the history of our African mission. Translating the Scriptures into any language has been likened to building a railroad through the national intellect. Henceforth the believers can read in their own tongue the wonderful works of God. They can let the Word of Christ dwell in them more richly than before. The teachers and evangelists will be better equipped for their work. The Gospels in their own tongue are a priceless

boon to these people who have been sitting in darkness and in the shadow of death for ages.

Lincoln spoke of the Bible as God's greatest gift to men. Mrs. Dye has placed that greatest gift within the reach of the people on the Congo and on the Bosira. She has done for them what Wiclif did for the people of England, what Luther in the Wartburg Castle did for Germany, what Carey did for India, what Judson did for Burma, what Morrison did for China, what Moffat did for the Bechuanas. Because of her work, the Scriptures will find new fulfillment,

> "They shall see to whom no tidings of Him came,
> And they that have not heard shall understand."

MISSION STUDY IN OUR COLLEGES.

Twenty-six years ago, when our foreign work began with the sailing of a handful of missionaries to India, such a thing as a mission study class had not been heard of. The Student Volunteer Movement had not then come into existence, and the college was about the last place to look to for misssionary inspiration. How a quarter of a century has changed our educational atmosphere! To-day the foundations of world-wide missions are laid in the colleges and universities of our land.

Our own colleges are not behind in this matter. Probably the largest mission study class in the world is the one in Hiram College, conducted by Professor C. T. Paul. This great class has about 200 enrolled. The picture of another large class in Oklahoma Christian University, conducted by Professor Frank H. Marshall, appears below. There are 105 in this class. Both of these men have served on the foreign field—Mr. Paul in

Professor F. H. Marshall's Mission Study Class at Oklahoma Christian University.

China, and Mr. Marshall in Japan. They were both obliged to return on account of broken health, but their missionary zeal has never lagged. Their hearts burn for their first love, and they set on fire the students who come under their instruction. The people who feel that mission study is dull and uninteresting should attend a session under one of these missionary instructors. In each case their class is the largest and most popular in the school.

And these two schools are not alone in the study of missions. So far as we know, every college in our brotherhood has in it a strong mission study class. To not have one would be to be out of date. The first orders the Foreign Society received for mission study books each year are from the colleges.

There was some excuse for the preacher of the last generation not being on fire for missions when he began his ministry. Missions were unknown to college life in those days. A man might have gone through an entire college course and never have seen a missionary or heard a missionary address. It is not so to-day. The young preacher who finishes his college course to-day without the missionary spirit, needs to look well to his religious life, for he has failed to profit by one of the most spiritual and insistent courses in his college training.

CENTENNIAL REASONS FOR A GREAT CHILDREN'S DAY.

This is our Centennial year. The time for greater plans, greater gifts, greater achievements. Nearly every church and institution we have is preparing for more unselfish things. The only way to fitly celebrate one hundred years of history is to do better things for our Lord. Never were the Sunday-schools so able to undertake notable things as now. This is distinctly a Sunday-school era. The membership in many schools is being doubled, trebled. How are we to retain this enthusiasm and make possible a still greater growth? By harnessing up the schools to evangelistic and missionary work. The Sunday-schools must be savers of the world in order that they may keep themselves saved. Children's Day for Heathen Missions is an unselfish institution. It strikes the fountain of true benevolence. Its spiritual influence on the Sunday-schools is unmeasured. This is the year of all years for unselfish and heroic things.

We can not all attend the great Centennial celebration in Pittsburg next fall, but we can all have a celebration of this event at home. The new Children's Day exercise, "The Centennial Call," has been prepared especially for this purpose. The Sunday-school that uses it will touch the neighborhood with the inspiration of our religious history, teach and en-

thuse the boys and girls concerning our movement, and take an active part in the evangelization of the world. No Sunday-school among our people can afford to neglect the annual missionary festival this year. The children have a right to have a share in the great and unselfish task of the world's evangelization; they also have a right to participate in our historical Centennial.

A BRIEF HISTORY OF CHILDREN'S DAY.

Children's Day for Foreign Missions, like every other great movement, began in a small way. No one dreamed at the time that it would grow into such a wonderful institution as it is to-day. The origin of the day came through the suggestion of J. H. Garrison, of St. Louis, Mo. He made a speech before the national convention at Louisville, Ky., in 1880, urging the adoption of such a day by our Sunday-schools. The way Mr. Garrison came to make the speech and start Children's Day is very interesting. It happened in this wise. The work of the day was done. At the family altar, prayer was offered for the spread of the gospel into all lands, and for the churches that they might offer willingly to this end. When worship was over, Mr. Garrison's children said, "We want to give something." They brought out their little collection jugs and poured out their pennies and dimes, the savings of several months. They counted their treasures and found they amounted to $1.13. They said, "We want this to go to children who know nothing about Jesus." Their father took the offering with him to Louisville, and told the convention of their desire. That was the beginning of our great Children's Day. At that time, in 1880, the Foreign Society had no missionaries in any of the heathen lands. What little work there was, was being done in Europe. Our children had a large part in starting the work in heathen countries. The first group of missionaries destined for work in the distant fields sailed for India in 1882.

For some years the first Sunday in May was recognized as Children's Day. Then it was changed to the first Sunday in June. In 1881 the Sunday-schools gave $750. That amount steadily increased until in 1889 they gave $19,123, and in 1899, $39,071. In 1908 the amount given was $75,180. During the twenty-seven years of the history of Children's Day the Sunday-schools have given $858,563 for Foreign Missions—almost one million dollars! God only knows what the Sunday-schools have contributed to the evangelization of the world.

The first Sunday in June has come to be the regular children's missionary festival among us. There is hardly a Sunday-school that does not know something of this great day. It is of all the happy days of childhood the happiest, the brightest, the best. In after years the care-

worn man or woman will look back with gladness to that day on which he first recited a missionary poem, sang a missionary song, or, better still, denied himself some coveted pleasure in order to give his money for heathen missions. As far as the Sunday-schools are concerned, Children's Day has become a better day than Christmas. While Christmas is the time when the little folks receive gifts in Jesus' name, Children's Day, on the other hand, affords them an opportunity to prove their generosity by making gifts in his name. It is the great, unselfish day for the children. It is the most popular day of the whole calendar. More people attend Children's Day services in our brotherhood than any other day in the year. No movement has had more to do in educating our people in missions. A young Christian started with the unselfish enthusiasm of Children's Day is apt to be started right. One can never get away from the influences of this festival. Nearly all of our younger preachers received their first missionary instruction through this great day. Nearly every missionary we have on the foreign field received his first inspiration through Children's Day. What argument can be put up against missions in the face of the hearty, spontaneous, joyous altruism of the boys and girls?

OLD AND NEW EDUCATION IN CHINA.

Photo by Young People's Missionary Movement.

The first picture shows the acres of little examination stalls in Nankin used under the old system in China. The second picture shows a group of students on the steps of the Nankin Union Christian College. Our own F. E. Meigs is president of this excellent school. The old examination booths are falling into ruins. The college is being overrun with student applicants. (See article on page 208.)

CONTRIBUTED ARTICLES.

THE BLOODLESS REVOLUTION IN CHINA.

JAMES WARE.

The old system of education which has existed in China for more than twenty centuries has recently given away before the advance of Western learning. The ancient classics, loved and reverenced by the Chinese with a reverence akin to worship, together with the antiquated examination halls, through which lay the only path to official preferment, have been relegated to the dead past. What the Chinese thought of their classics was illustrated in the case of Viceroy Yeh, who was exiled to Ceylon in 1857. It was noticed while on board the vessel that he was never reading, and one day an officer of the ship asked him his reason. Drawing himself up proudly, he replied, as he placed his hands upon his stomach—the Chinese seat of intelligence—"All the books that were ever worth reading are in here." The poor fellow would have been very much disturbed could he have known that in a little more than fifty years his beloved classics would be the very last books a Chinese student would desire to study.

The first reform edict was issued by the late emperor in 1898. He had been diligently studying the Bible and other Christian scientific literature, and there is no doubt that the edict was the result of his studies. Two items of this edict were the abandonment of the classics as the basis of Government examinations, and the transforming of idol temples into schools. The edict precipitated the Boxer outbreak, when so many American and British families were ruthlessly massacred by the infamous Yu-Hsien and other officials—the highest exponents of Confucianism in the land. But every one of Kwang-Su's projected reforms, with many others added, had been put into effect since 1905.

Innumerable schools have sprung up all over the land. In Peking there are 200 lower schools, besides many higher institutions of learning, some of which are for sons and daughters of noblemen. The Government has also appropriated $2,000,000 for a college for special studies, to be erected in the capital. Soochow has 400 schools, Ningo has 200, and so on throughout the empire. There are six grades of schools: elementary, advanced primary, middle, high, university, and technical. The subjects to be studied include the modern sciences, history, geography, foreign languages (especially English and Japanese), political economy, and civil and international law. The classics have been relegated to the high schools, where they may be studied intelligently.

But the greatest break with the past has been in the new era that has dawned for the women of China. There are now thousands of them natural-footed and free who are taking every advantage of their emancipation. When the boys' schools have their athletic events, the girls go and cheer them on to victory. They have their debating and political societies, and take part in demonstrations that deal with the progress of their country. In Shanghai they have assembled in thousands and taken a prominent part in discussing the boycott, the proposed Constitution, and anti-footbinding. At the Town Hall, before thousands of Chinese spectators, while one class of girls painfully unwound the bandages from their deformed feet, another class with natural feet came bounding joyously on to the platform and were rapturously applauded by the audience.

While we rejoice in all these signs of progress, we can only do so with trembling as regards this rapid emancipation of China's multitudes of women. Bitter experience has taught Oriental nations that the only safeguard against national disaster from the inside was in keeping the sexes rigidly apart. This safeguard is now being removed, and the young women as well as the young men are asking for that relationship with each other which is being enjoyed by the European and American nations only as a result of a civilization founded upon centuries of Christian thought and experience. Even at the present juncture the mothers of China, all of whom belong to the old school, are not capable of guiding their children under the new regime, and what will the nation do when these social difficulties are increased by the tens of thousands? Under the heading, "Female Independence in Canton," the "China Mail" last June drew attention to the increasing number of cases in the courts between Chinese husbands and wives. It appears that the wives are leaving their husbands in unprecedented numbers in South China, and the question is asked, "Is modern education responsible for this?"

Were it not for the fact that the first schools and colleges for Western education for Chinese women and girls were founded by Christian missionaries, we might be discouraged. But we believe that the establishment and maintenance of our mission Girls' Schools, such as our excellent institution under the charge of Miss Emma Lyon, at Nanking, will forever prevent the Chinese Government schools for women from falling far away from the high examples and ideals thus set before them.

Perhaps the best evidence of the interest that is being taken in educational reform in China by Christian nations is in the serious and practical way they are taking hold of the situation. Yale is establishing a university in Hunan; Princeton, in Peking; Pennsylvania, in Canton, and Oxford and Cambridge, England, are formulating a university scheme for Western China. And last, but not least, while China has her commissioners of

education investigating Western lands for subjects and methods most suited to the genius of their own people, the universities of California and Chicago have dispatched an Oriental Education Investigation Commission to the mission fields of the East, especially to China, on a twelve months' tour to study the educational institutions and existing educational conditions.

Finally, as a striking illustration of how the Christian schools are regarded by the wiser Chinese officials, we may mention that the principal of a large Government college has placed his son in an adjoining Christian institution on account of its known moral discipline. His example was soon after followed by a member of the Board of Education. Their own schools will always be lacking in moral and spiritual development and, consequently, in conscientiousness as long as they remain heathen, for these qualities do not belong to heathenism at all.

Shanghai.

CHILDREN'S DAY FOR GROWN FOLKS, TOO.

WALTER MANSELL.

The term "Children's Day" now has its only foundation in the fact that the children render the exercises. The day can have a full and true significance only when we think of all Christians as being children of the King. It has passed, or is passing, through the era of boys and girls, nickels and white dresses, into the fuller, nobler conception of a day wherein the men and women of the church through the Bible school bring an offering commensurate with their ability. It is the one day of the year planned for a year in advance. It is the one day of the year toward which all eyes can be made to turn and on which the increasing enthusiasm of a year's development ought to focus. If in other days it was looked upon as belonging merely to the child, a day set apart merely for bringing an extra penny or two, to-day it is becoming so deep with spiritual significance and the discharge of financial obligations that man's plummet can not sound it. Not only is the glory of the occasion felt in the offering of that particular day, but its grandness, like the sun, shines into every corner of church life and into every offering of the year. Not only is it like the crystal spring high up on the mountain-side that offers a refreshing draught to the traveler who chooses to climb up to it, but it is like a huge reservoir with pipes leading out to every department of the church and into every member's life. It is fast becoming the missionary educator of the whole church. It is the missionary leaven that is fast permeating the entire church loaf. It is answering the place of leadership attributed by the prophet to the little child, for not only is it creating

an army of missionaries to be, as the young people absorb the spirit of the exercises, but it is pushing into the heart of the entire church and is arousing a missionary conscience in men who have been adamant to every other call.

Crawfordsville, Ind.

SOME NOTABLE CONVERSIONS IN OUR FOREIGN WORK.

V.—From Buddhist Priest to Christian Merchant.

FRED E. HAGIN.

One dark night more than eight years ago, a young man in Tokyo, Japan, followed me home to my gate and begged to come in and talk about Christianity. He was a young Buddhist priest, a graduate of a Buddhist college near by. He said frankly that there was no hope in Buddhism. It was, in fact, the bottomless pit of despair. He had had a Testament and had heard a few times about the gospel. So I invited him up to my study and found he was not very far from the kingdom. We knelt and prayed together that night, and during the ten days that followed I instructed him about what it meant to be a Christian. In a short time he was baptized, and then the trouble began. He was to inherit $25,000 gold and succeed his uncle as head priest over a large Buddhist compound containing three temples and many smaller shrines. His becoming a Christian sounded the death-knell of all the hopes of the near relatives, and so every effort was made to get him to renounce Christ. They had a family council; they persuaded, they argued, they threatened, they sent him to the temple, they beat him. But it was all to no result. Finally he was driven from home and disinherited. At this time, according to Japanese honor, our young priest, now a soldier of the cross, contemplated suicide. But after much entreaty he was saved this terrible end. The years have rolled around. Kondo San is still true to the friends who stood by him in his days of persecution. He is still a contributor to the church and a Christian, although even missionaries prophesied he would go back into the temple. He is now the manager of one of the most prosperous importing and exporting firms in Japan. Relatives have ceased their opposition and thanked me for what I had done

S. Kondo, formerly a Buddhist Priest, now a Christian and friend of F. E. Hagin.

for him. When I left Japan on my furlough, he was among the twenty-five Japanese who stood aboard the ocean steamer and begged me to hasten back to Japan.

Tokyo, Japan.

THE VALUE OF THE TEACHING OF FOREIGN MISSIONS IN THE SUNDAY-SCHOOL.

BISHOP W. F. OLDHAM.*

There are two factors that every child supplies which makes such teaching valuable. First, the child has a vivid imagination. Second, the child has a plastic mind. That which you once put into a child's mind will forever after color that child's thinking. Therefore, in the presentation of foreign missions to a class or to a Sunday-school it ought always to be done, not in the statement of abstract truths, but in the presentation of concrete facts, either by stories with a touch of the dramatic in them, or by illustration, whether of cards or pictures or lantern slides or scrolls or charts or whatever it may be.

Supposing, for instance, that I stood before a country Sunday-school in which there were fourteen boys and forty-two girls. Suppose I were to tell them this story—that once upon a time, in the city of Bangalore, in southern India, there came a little girl of seven to the mission school. She was a little Brahmin girl of the very highest caste of India. She applied herself to her books. She ingratiated herself into the love and kindly feeling of her teacher and of her fellow-students. They all loved the little high-born and finely-fibered girl. She came to nine years of age; then, just as she was making great progress in her elementary studies, and her teacher thought that there would be at the end of it a trained woman, she came to the teacher one day and said, sadly: "This is my last day in school. To-morrow I enter the zenana."

There was great regret all that day, and a tearful farewell in the evening, when that little one nine years of age went away. They all knew that she would have two years' further residence in her father's home, and that during those two years she must be married, and that when she came to the end of the next two years she would accompany her young husband to his father's home and be from that time a stranger to her own people. And during those two years this happened: The rajah, the king of Mysore, himself a mere lad, must be married. They searched the kingdom through and through for the right girl for the rajah to marry, and the little girl of my tale was chosen. She was betrothed and

* From an address at the International Sunday-school Convention, Louisville, 1908.

married, and when she was eleven years of age she became the Mahranee or great queen of Mysore.

But that little girl had had two years of contact with the missionary, with New Testament ideals, and she went into that palace saying, "I am determined to enlarge the period of a girl's freedom," and she worked away at it; and in spite of priestly opposition and in spite of conservatism of perhaps the most conservative society on the face of the earth, that little girl has prevailed, and now in the province of Mysore every high caste girl can go to school until she is ten, and she does not need to be married until she is twelve—one year added to the girlhood of the whole kingdom. Now, let me tell that story, and immediately every little girl and every little boy gets the idea that missions are good, for they have made a little better chance—of another year—for a lot of children on the other side of the earth.

Let me tell another story like this—and these are actual occurrences: There was a little Sunday-school class—I think it was in New Jersey—with seven boys in it, and a teacher saying to those seven boys, "If each of you will bring a New Testament and write your name in it, I will send that New Testament to a friend of mine in India, and I will ask him to give that New Testament to some boy over there and ask that boy to promise that he will read that New Testament." Those seven books crossed the sea; they reached India, and the faithful man there, answering the invitation of his friend here, takes those seven books and goes out on the street, and finds one boy, and then another, and another, and another, until the whole of them are found. One of those books falls into the hands of a Brahmin lad. That boy, because he was affected by the thought that some strange and unknown land held a little boy who thought enough of him to send him a gift, took it and promised to read it. That little fellow became so engaged with the reading that he never ceased until he found the inner heart of it, and for forty-six years that man was the altogether splendid and forceful Presbyterian minister, the Rev. Baba Padmanji. Tell that story, and there is not a little boy with a Bible who will not want to give it away at once.

Finally, suppose this should happen, as it did happen: A little boy up in the State of Maine, seven years old, taken to church, where things were not altogether comfortable seventy years ago for little boys, and the little boy did not go because he wanted to, but because he was taken. He was put down on the front seat at the evening service, and was uninterested until a stranger came into the pulpit and began to take down a number of charts; then the little boy sat up and began to look, and the man began to talk about foreign missions, and there was put before that child's absorbed gaze a picture, and he saw that great circle which was dead black, and in

the middle of that circle there was a small white spot, and the little boy, all eagerness, heard that man say: "Do you know what that black circle means? That circle represents the millions who are living in the night of paganism, and that little white spot is the little handful of Christians that are to be found in pagan lands." That boy got hold of it. He is seventy-six years old at this time, and he said: "I never forgot that, and when I went home I knelt down and said the prayers my mother taught me, and then I added this on my own account, 'O Lord, let me get to be a big man, and I will work to make that white spot a little larger, that there may not be so much black, and that there may be a little more white.'"

Six years ago, in the city of Cleveland, the church to which that man belongs held a great missionary convention, and at that convention something over $300,000 was pledged at a single session, and the man who had been the little boy gave one-third of that whole amount. The largess of that man, his benefaction, his philanthropy, is found in every land under the shining sun, and it comes from the fact that a boy's imagination was captured, and that the plastic heart of the child was touched when he was seven years old, and therefore he became the greatest missionary giver in his church at seventy-six years of age.

I have told you my story of the value of the teaching of foreign missions in the Sunday-school for broadening the horizon, for enlarging the vision, for making a man that shall be tall, sun-crowned, lighting the world as far as one man can.

Singapore, India.

A TRAINING-SCHOOL AT BOLENGE.

A. F. HENSEY.

Few indeed are they who realize the task of the Congo evangelists. As one thinks of them, they stand always before crowds of their brethren, preaching the gospel they love so well. But I wonder how many ever stop to consider how they reach the places where they preach? You need not to be told that there are no railways or suburban lines. Neither are there any horses, mules, or donkeys. And, worse still, there are no roads. The Bolenge or Longa evangelist must go on foot or by canoe.

Nor are there large villages. On the contrary, the Bankundo are hidden away in numberless tiny hamlets. Between each two of these there is at least one swamp, and sometimes miles of them. The only way to reach all these miniature villages of the interior is by means of tiny footpaths, often so narrow that when people meet, one must stand aside to let the other pass. By means of these little paths; in danger of wild beast or savage man; one moment creeping on hands and knees, the next

cutting with his knife a difficult way through tangled vine or jungle; wading chest deep in the stagnant, murky, thick water of the swamp; under tropical sun or incessant African rain—so passes the Congo evangelist to "them that sit in darkness and in the shadow of death." Not on the highroad of the King, but by the darkened byways, speeds the life-giving Word; but they who carry it go in joy and enthusiasm.

This glance at the kind of country to be evangelized will enable you to comprehend anew the word you have so often heard, "Africa must be evangelized by Africans." White men can not evangelize this dark interior. For them it is a physical impossibility. There is no use shutting our eyes to the Congo climate. With care and prudence the missionary may be reasonably well at the stations, but it would be suicide for him to attempt to thoroughly evangelize the interior. Nor would it be well for him to do so, did the brotherhood give us the hundreds of missionaries required for such an undertaking. *No; the Congo Church of Christ, under the guidance and leadership of the missionaries, must evangelize Congo-land!* And such is the ideal held up almost daily before the Bolenge and Longa churches.

The work is there. It must be done by the native evangelist. We have told you that for this work he ought to be trained. What kind of a training ought he to have? He should have the best training possible for his work. Let me show you how wide that work is. First and foremost, he must be taught to preach adequately the gospel. Here is his fundamental work. The proposed school will then be a "Bible" school, and he will there be taught the message of the Book and how best to present that message. He will be so taught to love the gospel that to its proclamation he will devote his life.

But that is not all. Out in that unknown region suffering reigns supreme, and there are the "poor and maimed and blind and lame." For the sick and afflicted there is no help but in the "witch doctor," and all he does is to take all they own and leave them worse than ever. The Bolenge medical missionaries will in this school teach the evangelist some elementary things about relieving pain, and he will be a sort of miniature "medical missionary." And as he teaches by life as well as lip of Him who went about doing good, each of the Longa and Bolenge evangelists may drop some seed-thoughts on hygiene and cleanliness and personal purity.

But it is not enough that he be doctor and preacher; he must also be schoolteacher. A strong church must be an intelligent one; therefore, as these evangelists go out after the apostolic order, "two by two," at least one of them is able to teach reading and writing. He has for text-books a primer and Scripture translations, and carries on his back or head a bundle of slates and a roll of charts. *And from these backwoods schools*

have come some of our best and brightest preachers. And he ought to be teacher of hand as well as of head. The people he teaches live in miserable, dirty, dark leaf houses. They are lazy and improvident. Why should not every evangelist be taught simple carpentry, and be able to impart some impulses toward industry?

To conclude for the time, let me remind you that *every vestige of civilization these interior peoples have must be taken to them by the Bolenge and Longa evangelists.* The Government will do nothing. Not only will there be no imperial universities, but there will be no large number of State schools. The Catholic teaching may be summed up as follows: "Wear this sign. Pray these prayers. Hate the Protestants, and eventually you will come to a heaven where Protestants are unknown."

The sole hope of Congoland is in the gospel of Jesus Christ, which is ever the gospel of civilization. A Bible college at Bolenge will make possible the proclamation of this gospel in every village and every hamlet.

Marseilles, France, March 22, 1909.

A MIRACLE OF GRACE—THE CONVERTED CANNIBAL TAX-COLLECTOR.

DR. ROYAL J. DYE.

Of all the wild men of the wild cannibal village of Bonsole, Lokange was conceded to be the wildest. They called him "Bokol' Etaka," which means literally "the hard nut," "the iron-wood." Always ready for a fight, always picking a quarrel, always leading his wild cannibal village in its bloody raids on the neighboring forest peoples, Lokange was well chosen by his chief to collect the taxes of their troublesome village.

Bolenge's intrepid evangelists entered that wild village to preach, and Lokange became one of the most violent of their persecutors. He saw that the gospel meant war upon their old customs and bloody life. He did not mean to give them up and so fought every way possible the message and its messengers. Failing to drive them out by cursing and reviling, he persecuted in various ways, but could make no impression on them. Finally he came up one day, when they were preaching, and defied them, challenging their message. "It 's a lie. There is no God who loves us. There is no Father such as you tell about. There is no Savior who died for us. It 's a lie. And you are hypocrites; you have n't given up the old life, nor your wives, nor your gambling or cursing or lying. I am going down to Bolenge and find out about it; and when I do, I will come back and we will drive you out of our village." He came the whole distance from Bonsole, fifty miles, to Bolenge to expose the native church and find out the hypocrisy of these teachers. He found

the little native church a remarkably transformed people, sitting peaceably by their own firesides, earning their own living, and cleaned up from the filth of the old life. He found them trying to be kind to one another and to love their single wives and be true to each other. He tried men and women with the call to the old life, and they would not answer any of the temptations which would have been their pleasure to have joined in before. Finally he came to the mission and said to the missionary: "Tell me all about it, teacher. Make it very plain to me, for I am a very old man." So we had the joy of making it plain to even wicked old Lokange. He went back home to his people and drummed the whole village together. "Come and hear what Lokange has to say," he called on the great hollow log war-drum (after their own system of telegraphy). They always had listened to Lokange in the old day, and they came together and listened as he told them the story of redeeming love. "You know me, don't you?" he shouted. Surely, they knew Lokange. "You know why I went up to Bolenge, don't you?" Yes, they knew that, too. "Well," he declared, "it's true. *That religion is true!*" And so they sat and marveled at the old man's story of wondrous grace. When he had finished his message, he turned to them and declared that he freed all of his slaves. "You are free. Just as free as I am." Then, to his harem of wives and concubines he turned with the startling word: "And you are not my wives any more. I will have nothing more to do with you. I will not ask your fathers or former masters for my money back. You are free. Any of you who want to go with me into this new life may come." The younger ones said, "Not us. We will not go with a man who has but one wife." But old Efonda said, "Lokange, we have lived together all these years; I will go with you and learn, too, this way you are following." His friends reviled him: "Look at Lokange; he is nearing the grave; he takes an old woman. Lokange is dead." Yes, he was dead to the old life that had been his so long. He was a man fully sixty years old. Such is the marvelous power of the gospel. The young church viewed his conversion as a very "miracle."

Over the river from Bolenge lies several fishing villages. At one of them, when the native evangelists preached their message and started on to the next, the people had gathered on the bank and challenged them: "If you dare to pass us by, we will tell that God you preach about on you. Are we not People? Why do you pass us by?" The native evangelists had sent back this startling message to the little native church, and they had sent an evangelist to answer this challenge. Who better than old Lokange could have been chosen? He went and preached. The strong, powerful chief soon saw that he had invited the destruction of his old life and power, and so he began a very virulent persecution. Finally, one

day as Lokange was preaching, he came up, armed with his fearful execution knife and his bloody spear, and dared the old evangelist to bring out his God. "Where is that God of yours? You just bring him out here. I 'll give him the fight of his life. Why, I will take my spear and my 'ngwolo' knife and I 'll show him what for. Why, I am a buffalo hunter. I 'll soon show that God what." He did not know what he was saying. He was only a wild, heathen chief. He was indeed one of the most daring and successful buffalo hunters and was a man of undoubted courage and skill. What could the old evangelist do? He went to his house and prayed. He preached about the streets as usual, but no one listened. Why, had not their great chief challenged this God of Lokange's, and he had failed to vindicate himself? Several days passed, and the chief went off on one of his periodical buffalo hunts. Soon the news was brought in that his last buffalo had gored him to death. Immediately the heathen natives declared that "God had killed him; that he had reviled God." Fear fell upon them, and old Lokange preached on the same loving message of God as a Father of Love. They listened with renewed interest to it, and finally, after much tears and painful suffering of persecution, Lokange saw the first fruits of his preaching, and altogether some twenty-three were baptized over in that wild village.

Lokange came back again and again as usual to Bolenge to report his work. After one of these visits, his serious illness was reported. When he was taken sick with pneumonia, the little band of believers in that far village to which he had gone telling the story of God's love, said, "Let us put you in a canoe and take you right back to Bolenge, where the doctor can cure you." "O, no!" said Lokange, "I must stay and preach some more." So, day after day they brought him out of the house at sunset and sunrise, while he told again the story he loved so well, till finally he became too weak to speak out again. So they placed him, fainting, in a canoe and started to Bolenge, forty miles away. They arrived at the beach and tenderly picked the little old man up and carried him up the hill to the hospital. We worked over him for some time, and then had to tell him it was too late. "O, then," he said, "call together my brethren." And so the little church gathered about his bedside, and he bade them good-bye. "Do not look back on the old life, brethren. Don't let those filthy rags allure you again. Be faithful to the end, and we will meet over there." He stammered between fainting and painful breaths. "I am very happy, for I am going home." Ah, he was happy! Could you have seen the wonderfully sweet smile that lit up his old, seamed, and haggard face as he slipped away to the glory land, you would have thought it worth while, too. We missionaries think it is worth so much while that we are giving our lives to it. We believe it worth your while your sending what

represents your lives into such a work. It is the plain, simple gospel story, with all of its matchless power to transform and regenerate life. It is to transform such men as these into such noble heralds of the gospel once for all delivered to the saints, that we ask your support.

Bolenge, Africa.

A PAGE ON CHILDREN'S DAY.

POINTS ON PREPARATION.

Exalt the Children's Day Exercise. Children's Day can be observed without a program, just as you can have a church service without a sermon. But the only way to have an all-round, high-tide Children's Day is to use the exercise prepared for the day. It brings continuity, education, enthusiasm, and popularity to the day. Every Sunday-school we have should use the exercise for this year, "The Centennial Call." It is, we believe, the best yet published. We are going to have a great Centennial celebration at Pittsburg next fall. But a small per cent of our people can go to that. However, every Sunday-school can have a part in the Centennial by using the Centennial Children's Day Exercise. Nothing will advertise our work among other people more than this. Nothing will give you such an opportunity to teach the children something of the one hundred years of our history. The exercise has sixteen pages of sunshine, dialogues, drills, recitations, and songs. Any school can use it. If you have not ordered the exercise, do so at once and get the preparation under way.

Start the Money Boxes. We have had 300,000 of these made. One for each man, woman, and child. A self-locking box. They are wonderful little collectors for the King. Through them the gospel is preached to the uttermost parts. Many schools have had them working for a long time. Get them to going their rounds at once. The first of June is drawing near. Give the children plenty of time.

Create a Children's Day Atmosphere. As some one has said, you can not get a missionary atmosphere with a window stick. If Childrens' Day is to be a really great day, it must be made so in advance. The Sunday-school atmosphere can be made electric by the superintendent and teachers. Begin to agitate Children's Day. Whisper it; talk it; sing it; **shout** it! Call the teachers together and pray and plan to **push** the day. Hang up the poster and call the attention of all to it. Talk about the missionaries; about the heathen lands; about the victories of the gospel. Make Children's Day stand out, and in the end it will **"pan out."**

A Good Thing to Do. Print some mottoes in large letters on cardboard or sheet paper and hang them on the Sunday-school wall. Here are some good ones:

"Our Centennial motto: An average of one dollar from each scholar on Children's Day."

"$1.65 keeps a missionary one day."

"This school believes in the gospel for the whole world."

"A great Children's Day on Sunday, June 6th."

RELIGIOUS LEADERSHIP IN INDIA.

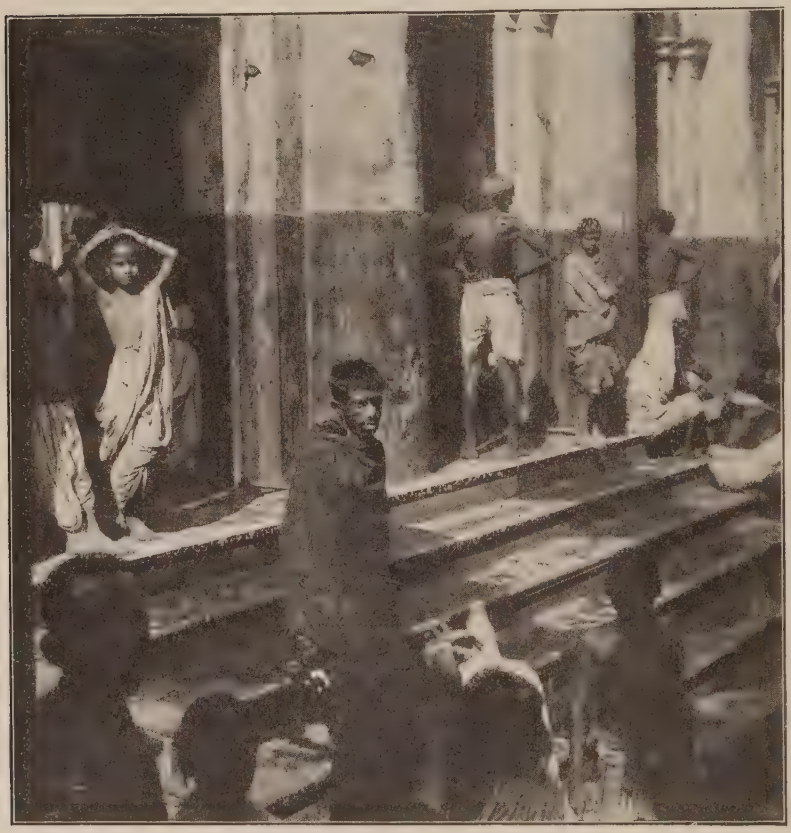

Photo by Young People's Missionary Movement.

The man in the center of this picture, dressed in the dirty rag, is not a tramp. He is covered with filth and vermin, but he is not an outcast beggar. His face has all the marks of stupidity, ignorance, and brutality, but he is not a public imbecile. Who, then, is this creature with the sensuous lips, the bleared eyes, the vacant countenance, and the shuffling gait? He is high priest of the great Hindu temple, on the steps of which he stands. He dispenses religion to the poor people of Kalighat, India. He is their "holy" man, and the people worship him as they do the great image inside the temple. The little girl back of him is one of the pitiful little temple girls. She has been sold to the temple by her parents for religious purposes. Her horrible life of shame and degradation can not be told. The temple is a house of prostitution, and she, with other girls, is in charge of this ignorant, lascivious priest. This is religion and its leadership in India.

AMONG OUR MISSIONARIES.

ABOUT THE WORK AND WORKERS.

There are thirty-nine students in attendance in the Bible college at Jubbulpore, India.

A hurricane at Bolenge, Africa, recently blew down the tabernacle and unroofed some of the buildings. No one was injured.

A. E. Corey has started a new school for the training of native evangelists, in connection with the Christian College at Nankin, China. He reports twenty young men in attendance at the beginning.

There have recently been three births in our missionary families. A child has been born to Mr. and Mrs. Leslie Wolf, of Manila, and to Mr. and Mrs. W. H. Hanna, of Vigan, Philippine Islands, and also to Dr. and Mrs. E. A. Layton, of China.

Herman P. Williams, of the Philippines, whom the doctors ordered to New Mexico for his health, is rapidly improving. He is living on a ranch, enjoying out-of-door life, and expects before many months to be ready to return to his work at Vigan, on the island of Luzon.

Dr. A. L. Shelton and J. C. Ogden are busy getting out lumber and making brick for their missionary homes at Batang on the border of Tibet. The timbers must be brought from the forests and the lumber sawn by hand. They are making their own brick. These pioneers are 500 miles from the nearest postoffice.

Dr. Z. S. Loftis is now on his long journey across China to the borders of Tibet. This takes about three months from Shanghai, China, to Batang, our Tibetan station. He goes by the Yangtse River on steamer and house-boat about 1,400 miles, then a thousand miles over the mountains by Chinese wheelbarrow, on mule-back, and afoot.

Mrs. A. F. Hensey, of Bolenge, Africa, writes: "If you but knew how we do enjoy books and papers and magazines; they take the place of friends, teachers, lectures, art galleries, and a host of other good things. What more delightful after the cares of a busy day than to snatch a little time to linger among one's favorite authors! Or what more exciting than to plunge into the contents of a bulging mail-bag! With what eager impatience we look forward to these mails! They keep us in touch with the great world beyond, which but for them would be as another world to us. And how tantalizingly pleasant to be wondering "how the election went!"

LETTERS FROM THE FIELD.

INDIA.

The Bandakpur Fair.

Dr. Mary T. McGavran.

The Bandakpur fair was unusually large this year. Thousands of pilgrims passed through Damoh. The road in front of the hospital was crowded with them—each person with a good, thick comfort strapped across his shoulders and two baskets, swung on a pole. They were footsore and dusty, but as they neared the city they sang and shouted the name of the god they were just then intent upon. The evangelists were there for a long time. Mr. Saum was out for several days. He was working, preaching, and selling books. Mrs. Benlehr and Miss Griffith went out for one day to see the fair. It is only ten miles from Damoh.

Mr. Saum says that much good work was done this year. The evangelists are now at a large cattle fair. They report a good time. The missionaries and workers from Sagar are there also. Mr. Saum expects to go out for a few days. It is a good thing to work with our missionary neighbors when we can. They are quite near—the nearest we have—only 48 miles.

Mrs. Benlehr has been taking in little children—poor, little, sick babies—and then when they die she is so distressed. It does seem useless to take them in when there is no hope for them, but I reason that at least they die in comfort, warmed and fed. To-day she sent me a mother and a little baby. The baby only three days old, born by the wayside, but the finest looking baby I 've seen for a long time. I have a girl of three months—shiny black—ready to give away.

Miss Griffith was thrown from her dog cart and rather severely bruised last week. Miss Clarke was in the vehicle, and only the presence of mind and quickness of the man saved them from a bad accident. He ran to the horse's head, while Miss Griffith held on to the lines and was dragged a short distance, and succeeded in stopping her. Miss Griffith is about, but walks with a limp. She will soon be well.

Mr. Benlehr has at last gotten rid of the fever and is looking well and making things go. For over five months he was never rid of it and much of the time was very ill. It is good to see him well again.

A man who used to be Headmaster in the mission school came to me one night, asking me to go to a village thirty-seven miles away to see the mother of another teacher, who had been in the mission school. From what he said I was afraid I could do little, but decided to go. Miss Clarke went with me. After I had seen my patient and admitted that we were hungry and would like some food, they began to cook. It was three o'clock before the food came and we were very hungry! We had had only toast and tea before starting. They gave us the kind of food they eat. It was most palatable and, as both of us like native food, we enjoyed it thoroughly.

It was as I feared—the woman is a hopeless invalid; but we did our best. Just the fact of our making the long journey and trying will do good.

A Holy Well.

Cornelia A. Benlehr.

Recently some of the missionaries, native evangelists, and helpers visited the annual mela at Bandakpur, about ten miles from Damoh. A number of books and tracts were sold, and many people listened to the preaching of the Word. It is stated that 50,000 people were in attendance on the chief day of the fair. A rich Hindoo has erected there two temples to the god and goddess Mahadeo and Parvati. In connection with the temples is a

well which is supposed to be holy because the water is mixed with water brought from the Ganges River by pilgrims and poured into the well. From early morning until dark for six days the people in a frenzied mob rushed down into the well to procure vessels of the holy water with which to worship the god and goddess. Policemen were constantly in attendance to restrain the people. To us it was a distressing sight. One saw everywhere nothing but idolatry and heathenism.

Damoh.

Report from Jubbulpore.

O. J. Grainger.

The convention for deepening the spiritual life was held again in Jubbulpore this year. There were more than 800 Indian Christians in attendance. There are as many more living in Jubbulpore, so the meetings were very large. This convention resulted in great good. In some respects it was different from last year's meeting, but that was to be expected. We are hearing of many churches that have been quickened through the enthusiasm of those who were here. We hope to make this a permanent part of the work of the mission in Jubbulpore.

The Bible College has at present twenty-one young men and eighteen wives in attendance.

JAPAN.

First Impressions.

Mrs. Cora C. McCall, Osaka.

We are enjoying Japan. We expect to enjoy it more as we see more of the country and know the people better, and are happy in the prospect of spending our lives here. We can truthfully say that we have not been disappointed in what we have found; to be sure, the scenes represented on the post-cards, fans, and plates have not been evident at every turn, but we believe they are here, as we have seen some of them and many other interesting ones disregarded by the artist. We have not failed to find things to interest us in every minute since we leaned over the railing of the "Mongolia" to watch the swarm of sampans propelled by the queer large oars handled by skillful little men in blue and white costumes. I shall never enjoy a ride more than my first one in a kuruma; sitting in an overgrown, baby buggy, pulled by a little man, who trotted as if he had always trotted and always expected to; riding through the narrow streets between rows of little shops filled with new, strange wares; dodging in and out among carts, kurumas, and pedestrians—all of it seemed so strange and amusing that I wished every few minutes for a snapshot of myself to send home.

The things that impressed us most during the first few days and to which we have not yet become hardened, were the human horses and the babies. It is almost past belief that a man or a boy can draw such loads as we see every day. They evidently begin very young and become gradually hardened, until they can move loads that seem enough for a horse. As for the babies, they seem to be countless, and there is no quiet nap for them in a darkened room; the little ones are always on the street, apparently, tied to the back of the mother, grandparent, or an older child, with their poor little head dropped back and the sun beating upon their eyes. I thought at first that I had never seen anything so pathetic as the little girls, scarcely more than babes themselves, carrying babies on their backs and making pitiful attempts to play. The babies can cry vigorously, as we have seen and heard, but it is certainly rare as compared with the crying of American babies.

The Japanese are very curious. It is a queer sensation to stand on a corner and in five minutes be the center of a crowd of more than a hundred people of all ages, who walk around us and look us over from top to toe.

We are learning by experience that the loss or waste of time has no effect on the Japanese mind or nerves, if nerves exist. We were told before we came, and are frequently reminded here, that we can not "hustle the East." After a few experiences with Japanese workmen, we have resolved to turn our attention to slowing down ourselves rather than try to make others be something that they never can be. The Irishman's advice is appropriate for people who come to reside here: "Be aisy, be aisy; and if you can't be aisy, be as aisy as you can."

I wonder sometimes what there can be to make life worth living to the people who live in wretched poverty and ignorance, without knowing anything of the God who can protect, comfort, and love them. The more I see the more glad I am to be here, and the more eager to study the language hard that I may have an active part in the work.

Busy Days in Tokyo.

Marian Davey.

This has been a busy month. Each day has its own calls. We are now working in connection with the Koishikawa work, and find many avenues of service for our energies. The church is well supplied with preacher and Bible woman and is especially blessed in having in these two workers faithfulness, ability, energy, and consecration. Brother and Sister Hagin have won their way into the hearts of the people, and wide open doors are waiting for the missionary to enter. During the month I have made about twenty visits to various homes with Mrs. Kawamura, the very efficient Bible woman. If I could but take notes at the time of what passes through my mind and so have them before me without the effort of recalling, I might write at length on my impressions. The unique interest attaching to a Japanese home, the invariable method of welcome, the ever-present, polite entertainment never lose their novelty. But it is to the end in view in these visits that we wish to direct our efforts, and yet there is so little, so very little, that can be done directly. One can but echo the invitation to the meetings which the helper extends, and manifest a desire for friendliness and more intimacy, and work on in hopes of some day being able to say all that the heart would speak in the language of the people. But the great comfort is always at hand in a faithful Japanese worker, and so we are content to be the means of seconding her efforts in the salvation of her own nation.

We have interesting women's meetings every Friday in the mission home. One week the younger women have a cooking lesson after the usual Bible exposition, and, while our cakes are left in charge of the cook, we have a singing practice.

Several hours a week are given to language study and music lessons, with some piano practice, home duties, and the joyous care of our little son, who is happy in having his dear grandma from far-off Australia. So the busy, happy days fly swiftly, and our hearts abound in grateful joy for all our rich mercies.

Tokyo.

Osaka.

In November the Osaka Church building passed its second birthday. During the two years sixty-one persons have been baptized. There have been two deaths. The church is doing much toward self-support, is now pay-

ing all running expenses and one-third of the minister's salary. A committee is now investigating the possibility of the church's paying twice as much toward the minister's salary during the coming year.

A praise service was held, at which a man told of the influence the church has had in his home. His wife died recently. While dying she said, "God is sufficient." The husband said nothing but Christianity could give such joy and peace, and asked for baptism for himself and son. This praise service was followed by a series of meetings, conducted by Mr. Kawai, of Tokyo. The church was greatly helped.

PHILIPPINES.

Meetings in Manila.

B. L. Kershner.

I am glad to report that work in the Central District of Manila is taking on increased life. We now have in this district two out-meetings a night and eight meetings on Sundays in the mission house. During the month of January there were ten baptisms and three weddings in Central Chapel.

The school now has enrolled twenty-three regular pupils; of these, six are evangelists qualifying themselves for better service, seven are students fitting themselves to preach in connection with their life work, and six are preparing to become ministers of the gospel. The few others who come regularly are taking more or less of the same work, though with no declaration of their intentions. Members of occasional Bible classes are not included in this number. I extended the hand of fellowship to three new members of the American congregation last Sunday morning.

My own work now is about all that I could desire. I teach five classes and preach one sermon daily except Sunday, on which day I attend seven meetings and preach four sermons.

Manila.

Work in Manila.

Mamie E. Longan.

You are probably wondering, by this time, how I like things and how my work is progressing, now that my fourth month in Manila has closed. First, I must say that this is surely the most interesting and broadening work in the world. If I had the privilege of ordering things just as I wanted them, I think I could not order anything better than I have. The work here is delightful in every sense of the word, and a position to be envied by kings and queens.

I am now beginning to feel quite at home in this strange land and have just gotten over that terrible feeling of loneliness and isolation from all the home ties which attacks one so frequently after going far from home.

At our annual convention of the missionaries on the field, in January, I was assigned the work among the women and children. This work has begun with a bright outlook toward the future. I have organized a Bible kindergarten for the children in the vicinity of the mission house, which meets daily in the morning (five days in the week) after my language study and recitation, which takes up the earlier part of the morning for three and a half or four hours. I have three afternoon classes for children in the different districts of the city, which meet once a week each and all of which are well attended. My only class for women meets every Saturday night. I am teaching them a course of study on "The Women of the Bible," which I am preparing myself. Next month I will have another class for women in another district. On Sunday I teach a class of young

men in the morning, and a class of girls in the afternoon meeting.

My spare time from these classes and study is given to visiting in the homes, thus making acquaintances among the people. It is my purpose to begin some definite, permanent work before long. In the meantime, I shall continue teaching in this evangelistic way until I know more definitely what line of training would do greatest good. I think there are several lines of work which could be done here to great advantage. If I had some equipment for this work there is no doubt that I could begin something definite at once.

My prayer to God is that the people at home will awaken to the marvelous opportunity which is even now pressing itself upon us to take the Philippines for Christ. This field is truly "Ripe unto the harvest," and I am glad to have my share in the reaping.

Manila.

Work Among the Mountain People.

Dr. C. L. Pickett.

In the month of January there were seventeen additions in Laoag and outstations. The harvest is ever ripening. We are trying to keep the sickle too busy to rust.

I returned from a missionary trip only yesterday. In company with one of the medical helpers, an evangelist, and a couple of lay members, I made a journey up the Vintar River, a day's ride from Laoag. The district includes a number of barrios along the tributaries of the river, wherever there is enough level ground to justify the habitation of man. Among them are two barrios of mountain people. These have never been influenced by the Roman Catholic Church. Their habits of living and dress are almost as simple as those of the monkeys that play in the trees around them. Our evangelists have visited the region with some regularity during the dry season for three or four years. One of the missionaries tries to make the trip once a year. As a result, we have something like sixty converts in the district, but they are so widely scattered that as yet no regular services have been maintained and no preaching talent has been developed among them. On the present visit we went directly to one of their barrios. On our approach we were met by an overwhelming array of dogs and the five men who had been left to guard the village. They all came out with battle-axes, ready for any emergency. As soon as they found out who we were, they were perfectly friendly, and we sang and preached to them for two hours. Two of them said they wanted to become Christians, but they wanted that we should wait until the next morning and they would send a messenger over to a neighboring mountain and call their companions, who were at that time on a deer hunt. We did so, and the next morning we had an audience of some twenty men and about the same number of women and children. After preaching and singing for another two hours, and explaining the story of Christ and the meaning of his life and death and resurrection, an invitation was given and nine of them stood up and expressed their willingness to accept him as their Savior and to do whatsoever he taught them to do. They were baptized the same hour and instructed how to begin the new life. Their only garment was the proverbial breech-cloth, but their faith in the Almighty seemed to be as strong as that of those who dress in silk and broadcloth. At another village three more accepted Christ. No one in either village could either read or write. They will have to be taught line upon line, and precept upon precept. They have a language of their own, but all understand the spoken Ilocano, and hence can be reached

through that. A number of Ilocano villages heard the gospel with all gladness. In one of them there were two converts. We returned home on the fifth day, after having helped fourteen to enter the new life. Our faith, that there are more to follow, is so strong that we are planning to send two of our evangelists at the beginning of the next month for a two weeks' stay amongst them.

CHINA.

Great Crowds at New Year Meetings in Luchowfu.

Genevieve P. Brown.

Chinese New Year is the great holiday season of the nation. Schools take a vacation of a month or more, shops close, business is practically at a standstill for several days, and every one puts on his best clothes and goes to see his friends and to have a good time. Work in the home is done up as far ahead as possible, and the women go out more than at any other time of year. All our friends come to call, and many we do not know come to see the foreigner and the foreigner's house. It has been the custom here to take advantage of this opportunity to hold daily meetings for the women. This year we have had such large crowds all the fall that we anticipated a great many at New Year, and so prepared for a meeting in the hospital chapel each day, and also for an overflow meeting if the crowds were great.

January 22d was Chinese New Year. Sunday and Monday it rained, and only twenty came. Wednesday there were ninety, and the next Sunday we had our first overflow meeting, for two hundred came. The first of that week brought more rain, but we had eighty, and one day over one hundred. Friday was a big feast day, a day when the women all came out. We began at twelve, and from then till four o'clock the seating capacity of both chapel and hall was taxed to the limit. Miss Favors held four meetings of an hour each in the chapel, and I did the same in the hall, all our Christian women helping in turn. As soon as one meeting was over, we sent that crowd out, filled the rooms with newcomers, and went on. We counted nine hundred women and children old enough to know what they were hearing.

Saturday four hundred and sixty came, and then our biggest day, Sunday. It was a feast day, too, when many come to the temples. There are several temples near by, and the crowds coming to the temples came also to us. At the Sunday-school service in the morning almost half the room was full of women, and the rest crowded with men and boys. That crowd was dismissed and another one came in for communion service, and was dismissed to make room for another when church service began. By that time the women were coming fast. Miss Favors held an overflow meeting for them in the hall, with two of the Christian women, and the men began preaching in the gate-house. I ran home for dinner, as did the other Christian women. We were back when church service was dismissed, and as soon as the crowd was out both rooms filled again. Miss Favors, coming back from her dinner, found a great crowd at the gate trying to get in, and not listening to the service the men were trying to hold there. So she took a crowd of one hundred and seventy into the compound of the Butchart home, adjoining the hospital compound, and, standing on a chair, preached there. So it went all the afternoon, until nearly five o'clock, we almost sending one crowd out to make room for those waiting. Nine separate services were held in the

afternoon. We counted eleven hundred and eighty women during the day, and many never got counted.

Rescuing a Chinese Babe.

Emma Lyon.

I must tell you about my youngest pupil, since you are interested in our school work. The day before Christmas I sent three of the women on the street to buy food for the Christmas dinner (we had invited the Christian women to dinner, so had to prepare for them). In a little while one of the women came back to call me out of the school to go and see what was on the side of the road. I went out and there I found a tiny baby an hour or two old. I told of the Chinese women throwing their baby girls away, when I was at home, but I did n't quite realize what it meant until I saw this child out in the cold with only some rags over it. It was one of the coldest mornings we have had. In the crowd that gathered was a nun from a temple near by, but she would not take the baby inside the temple. I asked the people if any one would take and raise it. They all said, "No, it will bring bad luck to our homes." Of course I gladly brought the child to the school to be taken care of. All of the pupils were very glad to have it in the home. I have called a wet nurse and am having it taken care of. Not many have received such a Christmas gift--a little girl that had been thrown away. I trust that I may be able to bring it up to love the Savior and to lead others to him.

Nankin, China.

The First Baptisms in Nantungchow.

John Johnson.

You will rejoice with us in the fact that the Lord has been blessing our efforts in this city. We have had the joy of baptizing our first two converts. We knew that the ordinance of baptism was much misunderstood and that there was much idle and foolish talk about it. So we decided to make it as public as possible, that a large number might see it and hear it explained. Long before the time of service the chapel was crowded—200 or more being present. On one side there were thirty or forty men who professed to be inquiries, some of whom had come a distance of nearly fifty miles. On the other side were several female inquirers with their friends. The body of the hall was filled with a promiscuous crowd, well-behaved and attentive and deeply interested. After I had explained and performed the ceremony, the two converts came on the platform and spoke to their fellow-citizens about Christ in bold and clear tones. Our evangelist, Jing, and Dr. Liu, our native Christian physician, also gave very faithful and forceful addresses. As the service proceeded, it was evident from the expression on the faces of the audience that they understood and appreciated what they saw and heard. At the close of the service not a few of the inquirers assured us that they were anxious to be baptized.

The Lord gives us this confidence that these two are the first fruits of a rich harvest of souls in this city. The converts are between twenty and thirty years of age. They are very intelligent and earnest; though not highly educated, they have a firm grasp on the great facts of the gospel. Rejoice with us and pray for us!

TIBET.

On the Way to the Roof of the World.

Dr. Z. S. Loftis.

I am starting to-night on my journey to Batang on the Tibetan border. I have also just succeeded in getting my passport from Pekin. I have a very capable English-speaking China-

man, who has come down from Batang to act as my manager, interpreter, adviser, servant, friend, and sole companion on the four months' journey before us. I am in good health and splendid spirits, and expect to enjoy the trip, even though it be a little rough. The river is not in the best condition for traveling, but I feel that we will make it safely, reaching Batang by the last of June.

My stay in Nanking has been unusually pleasant. I have been treated very kindly indeed by all the missionaries here, and have only words of praise for them. After reaching Nanking, I thought it would be most profitable to spend the time on the language, as I found that there was not much difference in the Mandarin here and that spoken in West China. I am sure this will be of immense help to me on my trip west. I have enough of the language now to enable me to make myself understood pretty well concerning many of the wants of every-day life, etc. I have also gotten acquainted with the people and some of the methods of traveling and living in China, so that I feel quite at home with the Chinese. At the present time I would strongly recommend that in sending out new missionaries to Batang, who can not be met and escorted to Batang by a foreigner, that they do as I have done—spend three or four months here studying the language and getting acclimated.

I have also done a little work in the hospital, enabling Dr. Macklin to get out and take some much needed rest. I do hope you will get a doctor for Nanking this year.

I am highly pleased with the outlook for service in China, and only regret that I can not work in several places at one time. Though this is a needy field here, I am glad to go on into the interior, and I am sure I will be quite happy there. I shall do my best to prove that you have not made a mistake in appointing me.

Nanking.

AFRICA.

Pioneering Under Difficulties.

Katherine Blackburn.

It was my plan from the beginning, that after I had acquired enough of the language to make myself halfway understood, to take some of the Christian women and make regular weekly visits into the neighboring villages amongst the heathen and hold a short service. On the morning of August 29th we made our first visit by land. We had gotten only a short distance when we encountered a stream of water which came over the waist. The women graciously carried me over this. I do not especially like to be carried, but they insisted and I was grateful to them. Passing through a number of native gardens, we came to another stream, and here there was a native bridge constructed, which consisted of poles put into the earth forming forks, and a branch of a tree about three inches in diameter was placed into these forks the width of the stream, across which one must walk or, in my case, return home, for I could not swim. At every step it seemed that the bridge was falling. After two or more experiences like this, we reached the town. We visited five villages of this town; at each we were received kindly and they offered the very best place they had for our meetings. The Christian women who accompanied me spoke, each at a meeting as I called upon them, with much enthusiasm; and the people insisted that we come again. Saturday of each week we take these trips, alternating by going down the river one week and up the next. It is now impossible to make our trips by land because of

"mpela" (high water), so we go by native canoe.

Going up river we pass through one of the most dangerous places on the whole river "weta" (swift water). When I stated to the women that we would begin taking trips up river also, they hesitated making this passage without men paddlers; but I insisted that they try it alone. They did, and as a result braved through splendidly; and to me it is a most interesting sight. We start very early in the morning in order to escape as much of the hot sun as possible; visiting each time from five to six communities, holding a service in each. During the weeks we have gone we have not had less than twenty people as an average.

I must say, and with no small degree of pleasure, that I find in the Christian women thus far a hearty cooperation to enter into this work, and I am sure that to all who are interested there is a strong note of gladness in the fact that there is in Bolenge a band of Christian women who are capable and willing to come forward at the call of such a service.

Bolenge.

Settled at Longa.

Mrs. Louis G. Jaggard.

We left Bolenge, January 28th, in the morning, and reached Longa that evening. We were happy to make the trip by the "Livingston," as it would have been a hard, long journey by canoe.

Of our present work I am hardly able to say much as it consists in finding our way out of a jungle of boxes, cases, etc., piled all around us, both in our own mud house and in the carpenter shop and store.

R. R. Eldred was called to Bonyeka to settle some trouble with the Catholics, who are doing all they can to injure our work there. So Dr. Jaggard and I are left to manage things as best we can. So far we are getting along very well.

Last Thursday a class of three was baptized here, and that same afternoon I had a class of twenty Christion women gather in our yard for a service. Most of these were workmen's wives who came with us from Bolenge.

There is a church membership of seventy-five, and the first Sunday after being here the Sunday-school numbered one hundred and thirty-eight, so we feel encouraged. The people are all crying for a day school, and we intend to start it in a few days. As Dr. Jaggard has charge of all the workmen, besides his medical work, we can not manage the school for a few days yet.

Besides our own unpacking and straightening up, there is the store supplies to unpack and place in the store, also the medical supplies to look after.

Dr. Jaggard is very busy writing letters to his Wichita people. E. W. Allen has asked him to write twenty-two letters to his people there, and that is a great task with all the other work. But we feel if we can help the work any by writing we must do all we can.

We were glad to meet Mr. and Mrs. Moon, but had to leave the second day after they arrived. We hear from Bolenge that Mrs. Moon has had a hard fever. We were sorry we could not know them better, as we believe they are splendid people.

No doubt you have heard of the storm at Bolenge, January 21st. Quite a lot of damage was done. The buildings with tin roofs were uninjured. There was no serious damage done to our houses, but we all had to search for a dry corner to sleep in and the next morning had to take everything out of our rooms for a drying.

Longa, Congo, Africa, February 9th.

Letter from E. R. Moon.

We arrived here all safe and sound January 26th. We were with Mr. and Mrs. A. F. Hensey a couple of days at Leopoldville. We also met R. R. Eldred there, and was with him coming up the river, so he gave us a little start in the language before we reached here.

Bolenge is certainly a beautiful place. However, it is not at its best just now, for we arrived here just a few days after a storm blew down the tabernacle and brick-kiln, and tore up the roof some on other buildings. We are delighted with the place, with the great opportunities for service, and with those who are associates in the work.

Word has just come from Banyeka that there are 350 in the Sunday-school, forty ready for baptism, and people everywhere in the villages about there asking for the white missionaries.

This is certainly a busy time for Dr. Widdowson, for he is the only one who speaks the language to amount to anything.

Bolenge, Africa, January 31, 1909.

LIVING-LINK CHAT.

The church at Eureka, Ill., has sent in $711.57, and this is not all. Eureka is a great church.

We now have twenty-three new Living-link churches since the first of March. "And there are others!"

Look out for more Living-link churches in Oregon by another year. The leaven is at work in every direction.

"We remain in the Living-link column as a matter of course and will go as far beyond it as possible."—J. E. Lynn, Warren, O.

S. Boyd White, the new minister at Moberly, Mo., rejoices that the Living-link money was raised so easily this year. More gave to it than ever before.

H. C. Garrison, Danville, Ky., is planning a new church building, but this in no way interferes with the support of James Ware, at Shanghai, China.

The church at Harrodsburg, Ky., now supports John Johnson at Nantungchow, China, and the full amount of his salary has already been received.

The churches in Woodford Co., Ky., are hoping to make an advanced step this year by raising the salary of a missionary. Geo. W. Kemper is leading in the campaign.

The church at Angola, Ind., which supports Miss Bertha Clawson, sends $678.20. Miss Clawson will be at home this year, and there will be great rejoicing in Angola.

Geo. H. Combs, pastor of Independence Blv'd., Kansas City, Mo., is on a trip to the Far East. Before he started, however, he raised and sent in $1,666. Good example.

The church at Capitol Hill, Des Moines, Iowa, becomes a Living-link in the Foreign Society. This is a heroic step for this church. H. E. Van Horn is the up-to-date pastor.

F. M. Rogers, the new pastor at Long Beach, Calif., is to be congratulated upon leading his good church into the Living-link rank. In most

cases the preacher holds the key to the situation.

The Magnolia Avenue church, Los Angeles, Calif., J. P. McKnight minister, continues in the Living-link column, of course. The money was raised more easily this year than last.

The church at Pomona, Calif., continues its support of Living-links, amounting to $1,400 or more, although they are erecting a $50,000 building. Last year this church gave $850 for Foreign Missions.

The church at Independence, Mo., has recently dedicated a new $55,000 house of worship. This, however, will in no way interfere with the Living-link relation of the church. L. J. Marshall is a great leader.

The church at Georgetown, Ky., becomes a Living-link. H. C. Kendrick is the pastor. Following this step they had a great revival, with 137 additions. "The light that shines farthest shines brightest nearest home."

The Faculty and students in William Woods College, Fulton, Mo., gave $279.40 this year toward the Living-link of the Fulton church. That church supports Miss Rose Johnson in Japan. This is a good example for a college.

"We continue the support of Mrs. Macklin. Notwithstanding our big debt, the money was raised easier this year than any preceding. I am longing to be out of debt, that I can pull the strings all the harder for all our missionary interests."—P. H. Welshimer, Canton, O.

BOOK NOTICES.

Service in Song. By Herbert Moninger and E. O. Excell. Standard Publishing Co. 30 cents a copy.

This is one of the very best collections of songs for Sunday-schools published.

Spain of To-day. By Manuel Andújar. Fleming H. Revell Co., New York. $1.25 net.

The first part of this book contains an account of the life of the author, written by himself. The second part contains an account of his travels in Spain. The author was born a Catholic. Later he became a Protestant and a minister of the gospel. He gives some account of the progress of the gospel in that priest-ridden land. He shows that Spain is ruled, not by the king nor by the cortes, but by the pope. In the seeds of truth sown by missionaries in Spain, he sees the only hope for that country.

Daybreak in Korea. By Annie L. A. Baird. Fleming H. Revell Co., New York. 60 cents net.

This is a very interesting book. It tells of a girl's unhappy marriage and of her wretched life till she became a Christian and led her husband to accept Jesus as the Christ and his personal Savior. It tells also of the fruits of her devotion. Those who wish to know something of the Koreans would do well to read this work.